June 5
1941

Millennial Star

[Photograph by Clair Harmon]

Manpower

Vol. 103, No. 23 **Thursday, June 5, 1941**

POETRY

TO WHOM IT MAY CONCERN !

Sometimes we wonder, why on earth we cannot live in peace,
And go about in joyful mood, all wickedness to cease;
Or why we cannot always see the "beauty in the beast,"
The good that's in the worst of us, the greatness in the least;
There seems to be no friendliness that lasts and doesn't mar
Our journey on life's lingering way—no matter where we are.
We ask ourselves sometimes perhaps—Why should we live at all?
But yet, somehow, we muddle on and manage not to fall.

Come On!—who would—let's get things right,
We know there's good in life;
It's up to us to do our best,
Though still there may be strife;
Let's rally round, let's sweep away
The trouble and the sorrow;
Let's look for things which God would see,
Don't leave it till tomorrow.
Ye slothful! Waken! Sleep no more.
Smile your way along,
Our duty's clear—to make this world
One happy working throng!

—Charles Garradley-Armstrong.

THOUGHT FOR THE WEEK:

The secret of true living—mental, physical and moral, spiritual and material—may be expressed in five words: LIVE UP TO YOUR PORTION. This is the magic formula that transforms air-castles into fortresses.

—From the "Power of Truth," by William G. Jordan.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9: 23.

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THIS WEEK'S COVER.

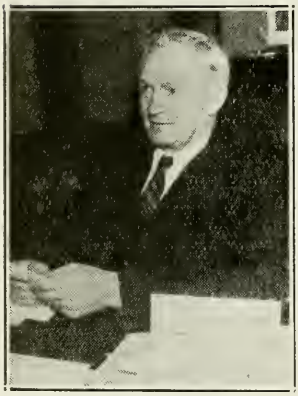
THE clank and moan of machinery; the singing of overhead wires, the pounding of presses; the white heat of molten metal —**Manpower**—all concentrated in a mighty effort to eradicate the possibility of loss of that precious FREEDOM. How long till these things shall be turned into ploughshares and pruning hooks—till Peace shall reign supreme?

Our First Duty—To Live Exemplary Lives

CORRECT ATTITUDE TO MEET WORLD SOCIAL PROBLEMS IS DESCRIBED

By President David O. McKay

ADDRESS DELIVERED DURING GENERAL CONFERENCE, APRIL 6th, 1941



President David O. McKay

FROM among the sublime teachings of the Saviour in the Sermon on the Mount, I quote the following:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This admonition and promise I have chosen for my theme because (1) it seems so aptly to epitomize generally the timely instructions given at this Conference. Then, too, it expresses the ideal to which every man who holds the Priesthood has subscribed. Again, if heeded, it will be the greatest and best safeguard to our sons who are called to serve their country. And, finally, I firmly believe that if rulers of nations followed that admonition, contention and war would be banished from among men.

What the kingdom of God is, is answered by the Prophet Joseph Smith as follows:

"Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God."

Seeking first the Kingdom means subordinating to the principles of the Gospel all other aims and pursuits.

The term implies divine rule in the hearts and wills of men and in society. Man acknowledges a power and authority superior to his own. "It is not the arbitrary rule of a despotic Deity, but is based upon man's voluntary submission of his will to that of God's." On one occasion Jesus said, "The kingdom of God is within you." That is true, for it is in the heart of man that membership in the outward kingdom has its origin. Devotion and loyalty that spring thus from the heart "for the common Father of all mankind is the strongest and only universal bond that can bind all men together." Only such a group looking as one mind to heaven for guidance can eventually transform human society.

The Kingdom of God implies also a universal brotherhood in which all men acknowledge God as their Supreme Ruler, and cherish the desire to obey His divine will.

The mission of the Church is to prepare the way for the final establishment of the Kingdom of God on earth. Its

purpose is, first, to develop in men's lives Christ-like attributes; and, second, to transform society so that the world may be a better and more peaceful place in which to live.

HOW THE CHURCH CONTRIBUTES TO CHARACTER BUILDING

In the changing of men's lives the Church recognizes certain fundamental factors so essentially important that they are constantly called to our attention. For example, recognizing the reality of the divine edict "The sins of the fathers will be visited upon the children to the third and fourth generations," the Church emphasizes the necessity of moral and physical fitness for parenthood. Hence the constant plea that young men and women live clean, chaste lives prior to their assuming the responsibility of marriage, and their remaining true to that sacred covenant. Hence the emphasis laid upon the Word of Wisdom wherein tobacco, stimulants, and narcotics are eschewed, and temperance and obedience to the law of health encouraged and admonished. Hence the teachings from childhood to be "honest, true, chaste, benevolent, virtuous, and to do good to all men."

The Church, recognizing the potency of other influences besides the home in the growing child's life before he reaches self-determination, offers a religious environment almost from the time of birth. The Sunday School, the Primary, the Mutual Improvement Association arrange suitable instruction, entertainment, and proper guidance from the cradle roll to maturity.

FIVE FATEFUL YEARS

"The most fateful years in life are the first five," says one social writer, "and this is the time when life is subject to its environment, and before self-consciousness and self-direction are aroused. In a large sense man's life has its bent and direction, its colour and tone before it has begun to reason and choose."

Believing the adage, "Train up a child in the way he should go, and when he is old he will not depart therefrom," the Church fosters Quorums and Auxiliaries in which over fifty thousand officers and teachers willingly and gratuitously devote their time, ability, and means for the development of character among the children and youth of the Church. Parents who fail to encourage their boys to attend their Quorum duties, who fail to encourage their children to take advantage of the Sunday School, the Primary, and the Mutual, are recreant to their duties and to their parental responsibilities.

These are but a few of the aspects of the Church devoted to the phase of character building, and to something which is even more precious—a testimony of the truth of the Restored Gospel of Jesus Christ.

The first duty of the citizens of the Kingdom is to live exemplary lives.

TRANSFORMING SOCIETY

But as I have said, the betterment of the individual is only one aim of the Church. The complete ideal of Mormonism is to make upright citizens in an ideal society.

On the night of Gethsemane, in the Upper Room, before Jesus and the Apostles left for the garden, He prayed, "I am now no more in the world, but these are in the world . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil."

The mission of the Church is to minimize and if possible eliminate these "evils" from the world. The need of such a unifying force is expressed by a leading writer as follows:

"The world has many good people in it today, more who are ready to believe than ever before, but these people possess no unifying ideals, no organic principles, no coherent view of life, no synthetic programme of action. Society is coming to self-consciousness, and is beginning to take note of its troubles and needs, but it has no clear sense of direction, no organizing impulse, no all-inclusive ideals, no mighty impulsion. . . . Is there anything by which our nature can gain its unity; our race acknowledge its brotherhood, our humanity order its affairs as a whole?"

We answer, yes—such a uniting force, such an ideal is the Gospel of Jesus Christ as restored through the Prophet Joseph Smith. It explains man's life and its purpose, and has within it the vital saving elements, noble ideals, and spiritual uplift for which the heart of man today is yearning.

Right thinking, upright men and women everywhere are desirous of eliminating from our communities evil elements that are constantly disintegrating society—the liquor problem with its drunkenness, poverty, and misery; immorality with all its attendant evils; and war, which is literally hell on earth.

SOCIAL ATTITUDE

What should be our attitude towards these social conditions? First, see to it that as individuals we do not by our acts contribute to their existence, and, second, put forth every righteous effort to eradicate them from our communities.

The Church of Jesus Christ of latter-day Saints is seeking through its Welfare Plan, through increased Quorum consciousness and responsibility, to make both home and community environment better and brighter.

Co-operation and mutual helpfulness are virtues characteristic of the Church of Christ. Its watchwords are unity, efficiency, brotherhood—a brotherhood in which justice and mercy prompt the actions of all men.

President Young once said:

"Whoever lives to see the Kingdom of God fully established upon the earth, will see a Government that will protect every person in his rights."

"If the Kingdom of God were established on earth . . . one community would not be permitted to array itself in opposition to another to coerce them to their standard. One denomination would not be suffered to persecute another because they differed in religious belief and mode of worship. Everyone would be fully protected in the enjoyment of all religious and social rights, and no State, no Government, no community, no person would have the privilege of infringing on the rights of another."

HONEST LABOUR ENCOURAGED

The arrogance of wealth, and the bitterness of soul that springs from poverty would find no place in a society made up of men and women who truly believed and put forth sincere effort to live in accordance with the Gospel.

(Continued on page 365)

The Light Unkind Word

JEALOUSY, envy, malice are wilful murderers. But the light word, spoken without ill thought or evil intent, may prove a deadly blunderer that strikes deeply and fatally in the back of a trusting friend.

It is egoism and selfishness of the basest sort that causes us to be impatient and vindictive at seeing anyone else attain deserved success or a well-won joy. The "jealous leer malign" is the weapon that littleness and vanity use in easing their own chagrin and disappointment.

There is nothing more detestable than deliberate slander that springs from envy and malice. Yet, because it so often overreaches and because it usually bears an unmistakable brand upon its face, it does less harm than does mere carelessness of ill-speaking to which good nature lends wings.

Thinking lightly, one might suppose that ill deeds would reach farther and strike deeper than ill words. But it is not so. An ill deed may only scratch the skin, while ill words sink their cruel barbs to the very heart. The light and idle word tinged with unkindness has embittered more lives, wrecked more homes and caused angrier misunderstandings than has outright malicious slander, and is constantly the cause of the greatest heart-burning, trouble, distress and despair to those innocent of wrong doing or wrong intent.

—"The Christian Herald."

Wanted,—An Answer

By Brother Clifford Hartley
Of Liverpool District

A MEMBER of this Church who has a living testimony of the Gospel and its authenticity, and of the need for all mankind to hear and embrace it for exaltation and its blessings, is faced with a very difficult problem. How can one preach the Gospel to a people who are nightly facing death and, to them, its attendant horrors, who are faced with the personal problem of how to live, and in many cases who are in a mental state bordering on insanity through losing their loved ones.

To speak to these people of a restoration seems to be, in a worldly sense, rather futile, and they do not hesitate to tell you that a just God would not allow the terrible slaugher of innocents that is now taking place.

Again, they assume that because of their past experiences both in war and its aftermath of high speed pleasure that they have been able to manage without God and so they can manage without Him now, with the question always unspoken, "If there is one," at the back of their minds.

Quite recently there was held in this country a Day of National Prayer by request of the King and a great many people observed this request. Indeed in one town they even postponed a football match until the Sunday afternoon following, and the Sunday after that they held a Variety show in the leading cinema of the town and not one word of protest did we hear from the spiritual leaders of the town. A written letter to the paper of that town brought a stony silence, which is easily understood when one realises that the selfsame paper carried a quarter page advertisement of both these events. So we see again that mankind is in such a position that he can put God in the category of being a puppet to be brought out and put back at will or when it suits his own purposes. But how can one correct this impression? How does one tell a person whose mind is bent on worldly things that God is indeed watching over His children and that His Church is indeed here upon the earth and that the power of the Priesthood with its attendant gifts is on the earth for mankind to enjoy.

One feels that one is being placed on a stand as with a slightly quizzical if not sarcastic look they ask you, "Have you the gift of healing in your Church?" You sense the thought that prompts the question and you answer as best you can that all these blessings are predicated upon man's obedience to the laws governing them. A nod is deemed sufficient answer, and then you feel like the small boy who has missed his target with the snowball, only you cannot run away.

There is not the slightest doubt in your own mind that the Gospel is true and every day brings with it some additional proof of its power and your testimony receives a little more strength, but you also realise that you are living in abnormal

times and under unusual conditions and what seemed to be a perfectly natural way of preaching the Gospel before the war seems to have lost its power under the new circumstances and under the system of sleep and work which is slowly enveloping the country in this war for freedom.

Now there doesn't seem to be time to stop and think quietly over those important questions of where we came from and why we are here, much less think of that problem which is developing into a nightmare that follows us sleeping or waking, namely, where are we going?

And yet as one takes a walk through the country side and sees the grass growing and the trees blossoming, one realises that even now the laws of nature have not stopped operating, and the sun still rises and sets, the stars still follow their courses, and then one begins to sense in a dim way the immensity of eternity and the question of how to preach the Gospel seems to find a natural answer in the thought that God knows all that is taking part and that He will show and guide one in the steps they should take for bringing others into the fold of Christ.

Mankind today with his added knowledge of the sciences has become a very critical person and is not inclined to accept anything just on the mere word of his neighbour or his preacher, and so he watches the way you live, and if he hears you express a thought that strikes him forcibly as being something new and interesting, he waits to see you practice it and the result of your living what you preach to him will determine whether he will listen further to you or whether he will allocate you to the class that he already dubs in his own mind as useless canters of something ethereal.

But should you prove to him by example that you have something worth trying and that it has beneficial effects, he will begin to ask for a little more; and here is wisdom, new thoughts are like medicine, they should never be forced on anyone, and thus we find an answer to our question: LET US LIVE THE GOSPEL.

As we read history we find that St. Paul had much the same problems that we have today and he had one way of overcoming them that we would do well to emulate. He lived as he taught, with more enthusiasm, if possible, than he did when he was persecuting the Saints, and his enthusiasm was such as to incite curiosity in those he came in contact with that they sought to know more about the ideals he had, and thus he was able to preach the Gospel.

Wars raged in those days, but still there were a few people who sought the true and living God just as there are in these days, and we will be brought into contact with them and *then* we either open the door to them or we hold them back. I once heard a person say that tracting was a waste of time and their money, because nobody would listen to them at the door, but I would like to relate an incident that took place through tracting. A missionary had knocked upon a door and had been bluntly "told off" and had the door slammed in his face.

(Continud on page 366)

The Latter-Day Saints' "Millennial Star"

THURSDAY, JUNE 5, 1941

EDITORIAL

Salvation And Exaltation

IMPROVEMENT, ADVANCEMENT, PROGRESSION, here and hereafter, are basal principles of the Divine plan with respect to the souls of men. Earth-life with its varied experiences of joy and sorrow, of success and failure, of temptation and resistance thereto, all the bitter and the sweet of mortal existence may be turned to eventual good in the development of the individual soul.

We hold as reasonable, scriptural, and true, that advancement in righteous achievement and power for good shall be a feature of the future life, both during the period of disembodiment and in and after the resurrection from the dead. Nevertheless, ability to progress in eternity is largely conditioned by the thoroughness of our education in the school of mortality.

Our status in the hereafter will be found to be primarily dependent upon the merits or demands of our life here; and beyond, as in this world, ability to advance will be varied and graded. Wilful neglect here may forfeit both ability and opportunity there. Hence, though in the mercy of God the Gospel is being preached in the spirit world, and vicarious administration of the essential and saving ordinances is provided for, to the end that the repentant dead "might be judged according to men in the flesh, but live according to God in the spirit" (I Peter 4: 6), disembodied spirits may be incapacitated and ineligible even for repentance, and for the benefits of baptism administered in their behalf upon earth, until they shall have learned in the spirit world the primary lessons that they ignored or rejected while in the flesh. To this effect spake Alma the prophet:

"There was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead."—Book of Mormon, Alma 12: 24.

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours.

"And now as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labour performed.

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

"For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you."—Ibid. 34: 32-35.

Some degree of salvation shall be granted to every soul who has not forfeited all claim thereto. But Salvation as a graded state provided for all who have not sinned unto the incurring of the dread penalty of the second death is far exceeded by the Exaltation provided for the valiant righteous. Of such as are worthy of a measure of salvation—yet who have failed to lay hold on the higher blessings and privileges of eternal life, including the perpetuity of the family relation through the sealing ordinances administered under the authority of the Holy Priesthood, title to which is to be won by individual effort by and through the laws and ordinances of the Gospel of Jesus Christ—of these the Lord has spoken in this dispensation saying that they

" . . . are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God, for ever and ever."—Doctrine and Covenants 132: 16-17.

Progression in eternity is to be along well defined lines; and thus the inheritors of any specific order or kingdom of glory may advance forever without attaining the particular exaltation belonging to a different kingdom or order. Of those who shall belong to the Telestial or lowest kingdom of glory we read:

"But behold, and lo, we saw the glory and the inhabitants of the Telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore; and heard the voice of the Lord, saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever. For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared. And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end.—Ibid 76: 109-112.

—JAMES E. TALMAGE

Manners For Church

AN ARTICLE FOR THE YOUNG FOLK

By Helen Spencer Williams

WE LEAVE HOME EARLY, FOR WE MUST BE ON TIME.
WE NEVER PLAY WITH THE SONG BOOKS.
WE BOW OUR HEADS IN REVERENCE AS THE PRAYER IS BEING SAID.
WE REMOVE OUR COATS QUIETLY.
WE ARE KIND AND COURTEOUS TO OUR TEACHER.
WE PREPARE OUR ASSIGNMENTS CAREFULLY.

THERE is one place where we all go that is very special, a place where our most quiet and reverent behaviour is expected. On Sunday, even before we leave home, mother and father help us into a mood of reverence by seeing that we are spick and span in our very best. We leave home early enough to be sure that we will be punctual for the service. No matter how gay or happy we feel, as we approach the church, a spirit of quietude comes over us and we know even as we open the door that everything shall be hushed and peaceful while we are in the church. We speak to our friends in low voices. We greet our teachers cheerfully but quietly, for we are in the House of The Lord.

As we take our places we do it with as little noise as possible, not sliding along the benches or pushing chairs, but taking every care that the peace and spirit of the occasion shall not be disturbed by anything we may do. Tempted as we may be to wave or beckon to friends sitting in another part of the chapel, we keep our hands in our laps where they belong. We give the same kind of attention to all that goes on as we do in school, and yet this attention is prompted by the same reverent spirit which sends us on bended knee each night to thank our Heavenly Father for our many blessings.

When the song leader stands, we open our song books. We keep our eyes on him as he leads. When the song is finished, books go back in their places; they are not playthings. Someone has made a real sacrifice to provide those books for our use; we should treat them with care and show our appreciation by handling them as we would books from our own homes and libraries.

If we wear hats and coats to Sunday school and sacrament service, we remove them with as little confusion as possible, then hold them in our laps. In our chapels we remove our hats always and do not put them on our heads until we leave; it is the Latter-day Saint custom of reverence.

One of the evidences that we are growing up is our partaking of the sacrament. When we can pass it one to another without awkwardness, when we hold the glass in our hand quietly, sitting very still until it can be replaced, then we are really grown up. The Sacrament is one of the most sacred ordinances performed in our house of worship. During the time it

is being passed, there should be absolute quiet. Each person should remember that the bread and water is taken in remembrance of Him who has died for us.

In marching to classrooms, we should stay in line, keep in step with the music, and not whisper to each other or jostle or push. Wouldn't our Sunday Schools and our Primaries be splendid if each one of us would be just as orderly and quiet as we are in week-day schools? For our best manners should go with us whenever we go to our meeting houses.

When we get into our classes, sometimes those of us who are careless tip our chairs back and forth—even though we know full well that well behaved persons never, never tilt their chairs. Are we ever guilty of being rowdy, noisy, and rude if the class leader leaves the room? Sometimes teachers are not treated with courtesy or kindness, yet these teachers give of their time and study to help us. The only pay they receive is the love, respect, and attention that we boys and girls give them.

Consideration for older persons is a mark of a well-behaved, courteous boy or girl. To open doors, to allow one older than ourselves to go first, to offer them our seats if need be, to assist them with wraps, are the proper and kind things to do. Not infrequently we can even teach boys and girls older than ourselves what real courtesy is. We do not need to wait until we are in our teens to know and understand real manners. In Church especially quiet behaviour, courteous attention to all that goes on, intelligent listening and answering of questions and a helpful attitude develop us and help to create a sacred atmosphere.

We have such wonderful opportunities in Church to speak, sing, and take part on programmes. The boy and girl who early in life accept enthusiastically all requests to participate, gain a poise and a rare development. When we have accepted an assignment it means preparation, practise, and prayer. To do a thing well brings a satisfaction to the performer and to those listening. We must learn to say "yes" to requests made of us, and then do everything to please ourselves, our listeners, and our Heavenly Father in the way we do our part.

Let's try to remember that our manners in Church should be the very best we have. Just as we dress in our best, so should our manners, our behaviour and our attitudes be only those which would in every way please our Father in Heaven. When we go to Church, let us remember to take with us a reverent, spiritual attitude, for we are in the House of Our Lord.

★

WEDDING

DANCE-READ—The civil marriage took place at Gloucester on April 26th. The bride was given away by her father, Brother Edwin Dance, of Sister Nora Dance of the Pontlanfraith Branch, Welsh District, and John Leslie Read of Gloucester.

BIRTH

COHEN—A daughter was born to Sister and Mr. Joseph Cohen on April 14th. The child was blessed by Brother Percy Glassey on May 18th, and given the name of Barbara.

Leeds District Conference Report

THEME: "THE FULNESS OF TIMES"

THE Conference was held in our Bradford Chapel, Saturday and Sunday, May 24th and 25th. A Union meeting and social was held on Saturday, May 24th, refreshments being served by the Sisters of the Relief Society.

President A. K. Anastasiou examined the Branch premises with Elder John C. Harrison on Sunday morning at 9.30 a.m. At 10.0 a.m. he met with the District Presidency to discuss problems of Branches and District.

The first Conference session commenced at 11.0 a.m. and was conducted by Second Counsellor Elder G. Smith, who spoke upon the responsibility of parents in the Church. Sister Hazel M. Sands spoke briefly upon her forthcoming Mission and bore her testimony. Sister Violet Clough, Lady Missionary, spoke upon "Truth." Sister Marie W. Anastasiou, Mission Relief Society President, then gave a reading, "In The Children's Hospital," and related the experiences of Sisters in other Districts who have endured many trials and sufferings through this war. The heart of everyone present was touched to the point of tears. The session concluded with fine spiritual uplift.

The afternoon session commenced at 2.0 p.m. and was conducted by First Counsellor John C. Harrison. After preliminary exercises, General Church Authorities and Mission and District Authorities were sustained, the voting being unanimous. Sister Louisa E. Grint was the first speaker, and she related promises contained in her Patriarchal Blessing, that she would go to Zion and work in the Temples, also promises of President Wood of the Cardston Temple, that she would return to this Country and be called upon to preach the Gospel in many places. The latter was fulfilled by her being called upon a mission. It was a remarkable testimony, and showed the fulfilment of the promises of the Lord. President A. K. Anastasiou commented upon it and said that he called her on a mission through inspiration of the Lord, not knowing the promises and blessings given to her. The meeting then divided into two groups. About 35 men of the Priesthood discussed Doctrinal matters and Church Government with President A. K. Anastasiou, who compared Doctrine and Covenants, Section 76, with Doctrine and Covenants, Section 84, pointing exaltation and Celestial reward on the one hand, and dire punishment on the other, relative to obedience and disobedience of the laws of God. Eighty-four Sisters were present at the meeting presided over by Sister Marie W. Anastasiou. A representative from each Branch spoke and reported a fine spirit prevailing among the Sisters. Many expressed surprise at the numbers attending their meetings under such trying circumstances. Sister Anastasiou urged the Sisters to continue with their refugee work, and their knitting for our own boys in the forces. Several Sisters who had sheltered the Missionaries in their homes bore testimony of their zeal and devotion to duty, sometimes in the face of great personal discomfort and inconvenience. A splendid spirit was enjoyed by all the 120 people in attendance.

The final session convened at 6.0 p.m. and was conducted by District President Herbert Walker, who presented the report of the District. Sister Emma Wynn, Lady Missionary, spoke upon the Conference theme. Sister Marie W. Anastasiou spoke upon "The Women of the Bible—The Woman of Samaria." Elder John C. Harrison briefly addressed the congregation. President A. K. Anastasiou was the final speaker, opening his remarks by calling for more missionaries. He then presented the dispensations of former days, linking up with the dispensation of the Fulness of Times, and presenting the picture of the conditions which will exist in the final redemption of the world. Approximately 190 people were present at this session, and the Spirit of the Lord was manifest to a very marked degree. Six Sisters came forward, after the Conference, and offered to go on missions. Two ordinations to the Priesthood, one child blessed, and a number of administrations to the sick, received attention.

The music for the Conference was provided by an instrumental trio, Brothers G. Fearnley, violin, Weatherill, 'cello, and Holdroyd, piano, playing "Handel's Largo," "Oh My Father," and other popular Latter-day Saint hymns and selections. President Anastasiou gave a vocal solo, "In the Garden," and Brother Fearnley sang a sacred song.

OUR FIRST DUTY—TO LIVE EXEMPLARY LIVES

(Continued from page 356)

Intimidation and dictatorship are elements foreign to the spirit and government of the Chuch. The Church encourages and recognizes honest labour whenever and wherever it presents itself, but it must condemn the spirit of oppression, of compulsion, of intimidation, wherever it rears its head. "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by meekness, and by love unfeigned."

"Economic problems, racial problems, sexual problems, unemployment problems, war problems," says Beverley Nichols, "are myths, ugly phantoms created by minds that are not washed with the Spirit of Christ, absurd chimerae that could only flourish in deserts across which the shadow of the cross has never fallen. I know that our lives have no 'problems' as long as we trust in Christ, and the fact that my own life is full of problems at the moment is only a proof of the distance that I still have to travel before reaching perfection."

There are those in the world who say that jealousy, enmity, selfishness in men's hearts will always preclude the establishing of the ideal society known as the Kingdom of God. No matter what doubters and scoffers say, the mission of the Church of Christ is to eliminate sin and wickedness from the hearts of men, and so to transform society that peace and good-will will prevail on this earth. "The whole purpose of Christ's existence on this earth was to change human nature. And if you deny the possibility, you are saying to Him, by implication, 'Go back . . . we don't want you . . . you're attempting the impossible.' Some brave men have said this, but it was the grey uniform of the atheist that they were wearing, and not the shining robes of the servant of Christ.

HUMAN NATURE

"You CAN change human nature. No man who has felt in him the spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You DO change human nature, your own human nature, if you surrender it to Him. To deny this is to proclaim yourself as an uneducated fool.

"Human nature CAN be changed, here and now.

"Human nature HAS been changed, in the past.

"Human nature MUST be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

"And only Christ can change it. . . .

"Twelve men did a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created and many of the world's finest minds inspired."

"If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, or transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question."

Every true Latter-day Saint will not only whisper but proclaim that "a marvellous work is about to come forth among the children of men." I most sincerely bear witness that the Church of Jesus Christ is that marvellous work.

PRESS EVER ONWARD

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, mind and strength, that ye may stand blameless before God at the last day."

With faith, charity and love in our hearts let us press ever onward inspired by the hope and assurance that:

"There shall come a time when brotherhood shows stronger
Than the narrow bonds which now distract the world,
When cannon's roar and trumpets blare no longer,
And the ironclad rusts, and battle flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity forever."

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WANTED,—AN ANSWER

(Continued from page 359)

He walked away, but turned back when the door was shut and knocked again and stood waiting. When the lady of the house opened the door a second time he just said the one word, "Boo," and turned round and started to walk away again.

The lady called after him and asked him in rather an astonished manner what he said. He explained that he had said it with a view to finding out what she would say in reaction to it and then explained that he had been tracting all the morning and that he was a Missionary paying his own expenses to preach the Gospel and he felt a little discouraged at all the rebuffs he was getting. The ultimate result was that the lady joined the Church. It doesn't follow that we should all go round saying "boo" to everyone who rebuffs us, but it does show that the Lord knows where His children are who are seeking Him and if tracting had not been a practice of this Church the foregoing event would not have happened. There are many more events of a similar nature that could be recorded, but right now let us draw comfort from the fact that we have all been blessed with our free agency and the intelligence to preach the Gospel when the opportunity presents itself.

As a closing thought let us always bear in mind that time is an invention of mankind and as such has only a relative value to members of this Church who believe in the great eternal nature of things both spiritual and temporal.

"My docrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Sister Marie W. Anastasiou, President of the British Mission Relief Society Board, re-tells an incident related at Leeds Conference. One of the Sisters, who had always longed with all her heart to do Relief Society work, lived in a very remote village, where she had no opportunity to mingle with the Saints, or attend Relief Society. In this same village lived two maiden ladies, sisters, who never associated with the rest of the village, but preferred to keep themselves apart. One day, much to the surprise of this Sister, a messenger called, asking her to go to the house where the ladies lived. On arrival, she found that one sister was sick unto death, and needed care and attention. This she gave willingly, and after the lady died she helped the remaining sister all possible. The Sister was greatly impressed by the fact that the ladies called upon her, of all the women in the village, and this service, even though she had never been able to attend Relief Society meetings, she did in the name of that organisation. The lady concerned was very grateful to our movement, and interested to hear of its foundation, and some principles of the Gospel which were expounded to her at this opportune time.

This little story illustrates the fact that it is not just words which count, but our actions. Often the little things which we are able to do for our neighbours preach the Gospel far more eloquently than our poor words could ever do, and they give much deeper proof of our inward testimony of the Gospel.

From the Mission Field

Sister Louisa E. Grint of the Manchester District and Sister Hazel Sands of the Scottish District were set apart at the Leeds District Conference as full time Missionaries, by President A. K. Anastasiou. They have been assigned to labour in the Newcastle District.

Elder Albert Henry Willmott of the North London Branch, London District, was set apart on May 11th of last year as a Missionary. At the conclusion of six months he wished to renew his labours for a further six months, having completed which he has again expressed the desire to continue for a further term. He has laboured in the Norwich, Nottingham, Sheffield and Liverpool Districts. He is at present in the London District pending the arrival of a new companion to accompany him to new fields.

DISTRICT ACTIVITIES

Leeds

Under the leadership of Sister Clara Evans, the Relief Society of the Bradford Branch presented the Service of Song, "The Golden Links," on Sunday, May 4th. A large audience enjoyed this fine rendering. They have been invited to repeat the presentation at the Clayton Branch, Sunday May 18th.

President Herbert Walker of the Leeds District spoke at the Birkenshaw Methodist Chapel on Sunday, May 11th. His subject was "The Restoration of The Gospel." It was well received and those present showed much interest.

The "Caberet Follies" of the Bradford Branch gave another concert on Saturday, May 3rd. It was attended by 50 people who enjoyed the programme presented and responded with applause.

London

At the service held in the Luton Branch Hall on Sunday, May 11th, Brother Allan Osbourne was ordained a Deacon by Elder James R. Cunningham of the Mission Presidency, who was in attendance.

Gravesend Branch held their Conference on Sunday, May 11th. Due to this day having also been set apart as Mothers' Day, it was decided to follow the programme outlined by the Sunday School Board in the afternoon session. White carnations were presented to the Mothers present by Kenneth and Derek Uings, children of a Sister in the Branch. The evening session was conducted by President Palmer, and Brother A. J. Willmott, First Counsellor in the District Presidency, was in attendance. Speakers were Brother Joseph Willmott, District Supervisor of Y.M.M.I.A., Elder Albert H. Willmott, Missionary, Brothers J. H. Heninger, A. R. Winch, T. Rudd, President Palmer and Brother A. J. Willmott.

Manchester

A baptismal service was held on Wednesday, May 14th, in the Smith Street Baths, Rochdale. Frank Haywood was baptized into the Church by Brother Jack Teale and confirmed a member by Brother Frank Kelsh. Brother John Woodhead of the District Presidency gave a talk on Baptism. Thirty-four persons witnessed the ordinance.

Nottingham

A baptismal service was held on Saturday, May 17th, at the Arnold Baths, Nottingham, under the direction of the District Presidency. Brother Samuel Pears conducted the exercises and speakers were Brother Edward A. Wright and Samuel Pears. Details of baptisms are as follows:

Charles Stanley Simmonds, baptised by District President Geo. E. Gent, confirmed by Brother George Winfield; James Randall Tinson, baptised by President Gent, confir emdby Brother George S. Allen; Gary Arthur Rippon, baptised by President Gent, confirmed by Brother George Winfield; Muriel Hall, baptised by President Gent, confirmed by Brother Edward Wright; Eileen Jackson, baptised by Brother George Winfield, confirmed by President Gent; June Alice Rippon, baptised by Brother George Winfield, confirmed by Brother Harry Hall; Maud Alice Hewitt, baptised by Brother Winfield, confirmed by Brother George S. Allen; Arthur George Hall, baptised by Brother Allen,, confirmed by Brother Hall; Mavis Lilian Orton, baptised by Brother Winfield, confirmed by Brother Samuel Pears; Derek Gent, baptised by President Gent, confirmed by Brother Pears; and Rintha Mary Allen, baptised by Brother Allen, confirmed by President Gent.

Scottish

The first of a series of cottage meetings to be held in the rural districts of Scotland was held on Sunday, May 25th, at the home of Brother and Sister Buchanan, in Stevenson, Ayrshire. District President A. B. McGowan presided at and conducted the meeting. He took for his topic in speaking "The Fallacy of Death-bed Repentance." At this meeting Brother Fredk. Buchanan was ordained to the office of an Elder and Brother William Buchanan was ordained a Priest.

Welsh

Merthyr Tydfil Branch Conference was held in the branch hall, the theme being "Tithing." Speakers were President Haydn Forward of the Varteg Branch, President Walter Pulman of the Merthyr Branch, and District President Richard C. Thomas. Thirty people attended.

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. . . AND FINALLY A LITTLE HUMOUR

The story is told of an officer of the Nazi Occupation Army in the Netherlands who saw a little lad standing in front of the statue of a famous military leader. "Who is that?" he asked. "Th-that's D-De R-Ruyter." replied the boy. Mocking the boy's impediment, the officer asked, "Wh-what d-did he d-do?" "He b-beat th-the English," returned the lad, "y-you'd b-better t-try and imitate h-him, n-not m-me."

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